A Thesis.

upon the two theories of medicine
as taught at the present day.

Contraria, Contrariis, Curantur.

V. S.

Similia, Similibus, Curantur.

Respectfully submitted
To the
Hon.
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Pennsylvania.
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The origin of Medical science is lost amid the obscure traditions and fables of the earliest ages. There has existed from time immemorial an innate desire in the human heart to mitigate the sufferings of their fellow-beings, and from this proceeded the investigation of disease.

Theories and precepts one after another have been promulgated and as quickly exploded as unsound and unsatisfactory. Yet numbers have arose to eminence, been loved and respected by many who placed their entire confidence in them, believing them capable of doing good to a vast extent in mitigating the diseases of mankind.

Ignorance and jealousy have been the great barriers to advancement in this, the greatest and noblest of ancient or modern sciences. Men have borne all the ills that tyranny could impose, even death at the stake, for the advancement

of theories and ideas contrary to those already existing.

The first distinguished physician of which antiquity furnishes any account was Aesculapius from the land of Greece, who as tradition relates was removed at the request of Pluto because he cured so many that the number of dead was rapidly diminishing. But he was placed among the Gods showing that medicine was of divine origin. His great power consisted in following the strict hygenic rules, which men will observe when prescribed as a part of religious duty, but scorn and neglect when dictated by true science or common sense.

The next and probably the greatest of Medical observers, in the investigation of disease in its different forms and branches was Hyppocrates, who attempted to create a new science out

of the old material, which showed superceded all others in the observation of disease. Anatomy and Physiology were entirely unknown. The Materia Medica contained but a very limited number of drugs and their effects were very imperfectly understood. In watching the good and bad effects of his medicines, he instituted what is now known as the Medical Clinic, and through the "bedside experience of the wisest and best physicians of all ages, Medicine as a science and art has since grown to what it is to-day.

After him came Galen, to whom is attributed the famous maxim of "Contraria Contraries Curantur", and though followed by a multitude of disciples at the present day, the doctrine is almost as destructive and deadly to the safe and permanent cure of disease, as that of any

who preceded him. Nothing of importance was added to make a radical change in this state of affairs for many centuries, because obscure minds could find nothing new, and those who could, would not for fear of offending the dignity of the Galenist, so the "Prince of latin physicians" continued unshaken.

The great discovery of the circulation of the blood, was the next advancement in Medical Science, which was commenced 1509 by M. Servatus, but not completed and given to the world until 1628 by Wm Harvey for which he received the scorn and contempt of the followers of the Galenist who declared that it had always been known, but if such was the case, cowardice prevented them from promulgating it. Unfortunately they attributed the phenomena of this as well as other facts to mechanical

philosophy, which being reduced mathematically, soon exploded on account of the absurdity to which it was carried.

The next in the train of improvers and the first of his country is Thomas Sydenham from whom all Allopathics borrow their theories of disease, and upon whom they rely with such entire confidence. He was the one to introduce the method of checking the eruptive fever by means of cold air and other antiphlogistic means by which he found the eruption and subsequent danger greatly lessened.

He was followed by Boerhave, who collated the works and essays of Hippocrates and Sydenham, and led the way to many important reforms both in theories and practices.

Next to him and the one to whom the Allopathics cling most tenaciously next to Sydenham came Cullen, whose

theories and definitions, are maintained up
to the present day, and stands as the most
sublime, comprehensive and useful of all
the departments of Medical Knowledge
until 1790 when Samuel Hanneman
becoming dissatisfied with the action of
medicine as laid down by Cullen in his
Materia Medica commenced to experiment
upon himself with different drugs, and
not upon dumb brutes as others had content-
ed themselves by doing, to ascertain the
true and legitimate effects while in
health, and to his unbounded astonish-
ment, they produced the same symptoms
as they were intended to cure, together +to
with many which had never been known.
Being dissatisfied with the theory and
practice then promulgated, he concluded
to abandon it, being too conscientious to
impose upon the credulity of his fellow-
creatures what he believed to be false

and injurious. Would that we had such men at the present day, who possessed consciences, and sympathy for the misfortunes and afflictions of suffering humanity. If such were the case, the cemeteries would not swallow up so rapidly the voicest dearest, and best of our friends.

Being of the same faith as he whom we are now humbly striving to follow, I would rather forsake the practice of medicine than become the murderer of my fellow-beings, by using those drugs with whose effects we are so little acquainted. That medicine does have effect upon the human system is indisputable, but their medicinal effect as regards the eradication of disease was never known until proved and given to the world as applicable to the safe, quick and permanent cure of disease, by the great founder of Homoeopathy. He felt assured that the Being who created the universe

was all wise and merciful and that
there must exist somewhere a principle
through which the powers of the remedies
he had discovered, coued be rendered
available for the promotion of the happi-
ness of "His best beloved creatures." From
this the one idea of curing disease upon
the principle of "like by like" took possession
of his mind. But it required a long time
and that precise Knowledge which is
acquired by experimenting to demonstrate
to the outer sense of Man, in an age of
Materialism the truth of Homoeopathy,
although it was clearly embodied in
the aphorism "Similia Similibus Curantur."

It was natural that this Doctrine
should not be received with any degree
of favor by those who had adopted the
theories and mapims of Sydenham
and Cullen, with which the great
founder of the "true light" became

disgusted on account of the many absurd and dangerous notions which they attempted to promulgate. Driven from one point to another by the vile persecutions of ignorant physicians and quacks, depressed by poverty, yet buoyant with hope of future success, with a heart schooled to such emergencies, he was spared by God to see his system spreading through the length and breadth of the world.

Having traced the origin of the different theories of medicine to the present day, it now devolves upon me to lay before my readers a few desultory thoughts on the different branches as taught at the present time.

Ask any member of the Allopathic school in what manner their medicines act, and it is with the greatest difficulty that they can explain, except upon the theory of mechanical force and absorption they

suppose that there exists in the brain or heart a machine similiar to that great invention of modern times, to force water above its level the hydralic ram, and they conclude that the blood was forced in the same manner, they dont possess any knowledge of the way human life is maintained and carried on. If you inquire about the circulation of the blood how the heart is kepet in motion through the different stages of life, they refer you to the action of the brain and nervous system, but does not the brain slumber and refresh itself after its labours as well as the other functions of the body. Will not the nervous system succumb to the power of narcotics. if it were by these alone, that motion and circulation were produced, while they were off guard" life would become ephmeb and we would cross the "dark valley of the shadow" of death.

Who made the wored of which we know
so little. Who caused the Sun Moon and
stars to light up our otherwise dismal
wored. Vegitation springs from the earth,
flourishes and produces fruits adapted
to its nature and season. Tides rise or
fall as the moon fulls or wanes, Oceans
are held in check, fishes swim and birds
fly all things are stamped with adaptability, that power that called our
existence and sent the vital current
coursing through our veins gives the
lie to Allopathy. God the Omnipotent
reigneth, and he alone can give and
maintain life by that vital principle
which governs us and is not subject
to the will. All deviations from the
normal organization of parts produce
corresponding alterations in the manifestations of the intelligence, it has no particular location, but pervades every portion

of the nervous system exercising a constant and direct influence over every organ, membrane and tissue.

Experiments illustrative of this fact have been performed by some of our most eminent physicians. the brain spinal cord and the medulla oblongata have been removed from the body of an alligator. Yet it exhibited intelligence volition and motion in each and every part of its body. It fact, seem defended itself, showed anger fear and even friendly feeling to its keeper, and died in the course of two hours. Notwithstanding these experiments made before them, they can see no other mode by which life is governed but by mechanical means.

Allopathy as taught now strikes only at those symptoms visible to the eye and apply remidies to soothe and mitigate, until they find some name

by which they treat the patient and
not the disease. They vomit, purge,
bleed, blister, and many other foolish
things in order to eradicate the disease
from the system by setting up a new
and more distinctive one in another
portion of the body, or they conceal the
symptoms by opium in such a manner
as to deceive the patient into the belief
that his disease is cured, while it is
only waiting for time to break forth
in a more agravated form, entailing
more misery and suffering upon him
than the primary disease would have
done if left to the unaided powers of
nature.

Calomel, Tartar Emetic, opium
and barks in some form or other enter
into most all of their perscriptions. It is
not the remidies we complain of, but
the manner they are administered. The

large quantities of crude drugs given
produce such a powerful secondary
effect that it is with the greatest difficulty
that nature is capable of ~~eradicating~~ the disease from
the system, notwithstanding how very
appropriate it may have been to effect
a cure. But besides the quantity, the
long continued use of the medicine is
one of the greatest weapons that could
be used against them. They teach that
Homoeopathy is quackery, thereby prejudicing
a great many against the study of it. But
notwithstanding their animosity to
this branch of Medicine, they often
resort to the same theory and often
accomplish their vilest and ablest
cures. Ipecacuanha is one of the most
common Emetics used by them, yet in
great nausea they employ it for very
minute dose and effect a cure. Also
in affections of the mucous membranes

of the mouth and intestinal canal they employ minute doses of calomel.

Tart. ant. et. Pot according to Hagendie produce inflamation and engorgement of the lungs and stomach, when taken into the latter or injected into the veins yet this is their first remedy in Pneumonia.

Children have contracted syphilis in utero, Yet Sir Astley Coopers asserts that if the mother be given Mercury, not-with-standing the very minute quantity that reaches the child through the milk, yet it will be sufficient to cure it, this is the very essence of Homoeopathy for the drug is attenuated in the mothers milk to such a degree, that it cannot be weighed measured nor seen, yet it suffices to effect a cure, and they condemn Homoeopathy in every point as absurd, unreasonable and impossible, whether this proceeds from ignorance, jealousy or for want of sufficient

capacity to comprehend the great and sublime truth as laid down by the Author and founder Hannemann.

Blood letting is another great absurdity from which many grave injuries arise, and for which the greatest censure belong to the Allopathies In all cases of inflamation, especially those of a high grade, they institute both genral and local bleeding as they suppose to relieve affected organs of the congestion under which they are supposed to be labouring. What is the consequence of this heddlong practice? Every organ in the human frame depends upon a certain amount of arterial blood and nervous force for the natural fulfilment of its functions, when they use general blood-letting they remove from the system that substance from which the arterial blood

is manufactured, and upon which the
organism relies for its nutriment and
support, they weaken the general strength,
increases the force of the heart and arteries,
the temperature of the skin is altered but
the congestion still continues and the
morbid and debilitated state of the
extreme vessels remain the same as before.
Their other sheet anchors, are blistering
counter-irritants and drastic purgatives
that they may cause artificial inflam-
ation in the intestinal canal, and other
parts of the body, and why? in order
to draw off the inflamation and create
several new maladies in hopes to cure
the prime. To what must we attribute
all this, nothing but blind bungleson
ignorance, and if you question them
concerning their treatment they will
very quickly refer you to their standard
works, where they are supported by men

like themselves too indifferent or
too lazy to ferret out the true disease
or the organ affected. All will agree
that inflamation consists in the loss
of tone and irritability in the capillary
vessels and no cure can take place
until that is restored. It is not the
blood but a portion of the organism
correct this by a direct and proper
specific and you may then, but not
till then, effect a cure safely and
philosophically. Seek not to deprive
the system of that fluid upon which
it depends for its nutriment and
support, for by so doing the cause of
the malady remains untouched.
Having opened to the view the
practices of Allopathy theoretically we
now propose to examine into the treatment
of some of the different diseases and
the medicines most generally used.

Let us take for an example Intermittent
fever, it is caused by the absorption of
Miasmatic poison into the system and
gives rise to various symptoms. It consists
of three distinct and seperate stages.
coed, hot and sweating of various
duration according to the time and
severity of the attack. The Allopaths
suppose that it depends upon a
congested state of the liver, and
their first dose is Calomel and jalap
X gr. to stimulate the liver to an increase
of bile and to cleanse the alimentary
canal, and to prepare the system for
the favorable effects of their sheet anchor
Quinine, and they continue this treat-
ment until the system becomes Ac-
customed to the drug that as long
as the effects last just so long does
the disease remain concealed. Every
one who ever had an ague or have seen

one. Knows that every other organ suffers more than the liver, the brain, the heart, lungs, spleen, kidneys and the extreme capilliary vessels all labour under great embarrisment in performing their functions. Why should the liver suffer more than the other organs? Is it a disease of the liver alone, does it not effect the entire organism? Can we not discern the absurdity of the treatment from the very outset? Why do they treat their subjects with such horrid doses of Calomel and quinine? Is it because they are ignorant of any other remedy or of the physological action of medicine. If cutting short a chill is curing it which I know to be false- then their mode of treatment is very justifiable. But such is not the case and the paroxism will return from time to time after the drug ceases to act.

In the next place let us see the ultimate effects of mercury or calomel, salivation, sloughing of the gums, mouth intestinal canal, bodies, inflamation of the pyloric-ostium, cantaneous diseases, rheumatism and et cetra, thus we see that he who resigns his patient to calomel has laid the foundation of business for life. The next remidies consided is Cinchona, or more usually quinine its active principle may be very appropriate in some diseases, but under the hands of the Allopathics it becomes almost a deadly poison from the excessive doses they administer, producing in its secondary effects a medicinal disease so severe as to become permanent and thus usurp the place of the fever, thus thousands are left with some local affection which in course of time will produce a second attack. We could go on with one case after another illustrating the violent effects of Allopathy and its medicine

as administered at the present day, but I think sufficient has been said to influence any sound, reasonable man of its pernicious results.

Homoepathy.

The discovery of this treatment of disease is thus announced by Hanneman. "To effect a mild, rapid, certain, and permanent cure, choose a remedy in every disease which can itself produce an affection similar to that sought to be cured." We shall find that this law of "similia similibus" is founded upon and necessarily grows out of a law of vitality, a law regulating the vital principle. The universe is governed by the Divine Power that created it, and He exercises over all inanimate and animate nature a controling influence which is continually in operation with certain fixed and invariable principles

known as the laws of nature. All are
divided into two classes, animate and
inanimate, subject to the physical laws.
But living bodies are endowed with
a set of properties entirely essential to
themselves, called vital, which they
continue to manifest as long as life
lasts. In the state of health this vital
principle perpetually emanates from
the Creator, exercising absolute control
over every portion of the body and
maintaining all its functions in order
and harmony, both of sensation and
action, and when these conditions of
order and harmony exist our ~~dwelling~~
rational spirit may freely employ these
living healthy organs for the superior pur-
poses of our existence. It pervades every
part of our body and operates in a
different manner on different organs.
it gives rise to sensation in those of sense

motion in those of motion, digestion, absorption, assimulation, respiration, circulation, et cetera in organs provided for those functions. All deviations therefor from the normal organization of parts cause corresponding alterations in the manifestations of the intelligence. It is the office of the soul to preside over the necessities of the physical man, to guard against and ward off injurious influences, and to respond to all impressions made upon the textures. So long as the normal physical condition exist and no undue influence is exerted upon the mind, a spiritual or vital equilibrium is maintained throughout the system, but if a part be attacked by an enemy in the form of inflamation, or if an undue impression is made upon the mind this equilibrium is disturbed, the spiritual force is unequally distributed

and disordered action follows.

Let us here introduce some examples to illustrate the influence of mental impressions in modifying the actions of the tissues, we behoed a table loaded with the most tempting viands and fruits and an immediate change occurs in the salivary glands, the mouth fills with saliva, the stomach indicates its want and a general perturbation of the digestive system ensues. Then again I saw a man who was condemned to be hung, the physicians desirous of testing the force of imagination obtained permission to bleed him to death to this he readily consented, they prepared a tank filled with warm water and then blindfoding their victim they lead him to this room, after binding his arm in the usual manner, one held his finger on his pulse while another

sprung a lancet and the same time
scratching his arm with a pin and
the warm water beginning to flow they
remarked from time to time about the
flow of blood. until fatal syncope was
produced and he fell back a corpse. In
disease also the manner, bearing and
expression of a physician often exert
surprising effects upon the patient
either in ameliorating or agrivating his
malady. Most diseases are attended
with an exalted state of the nervous
system, and a sensitive and irritable
condition of the mental faculties. a
doleful expression of countenance,
discouragement and sadness are
often capable of plunging the patient
into the most profound state of mental
and physical depression and thus
agrivate his malady, while the opposite
will often bring about a curative action

of the organism. Does not the great law
"Similia Similibus Curantur" growing
out of the law of vital reaction commend
itself to our philosophy and common sense
If this is so the whole system growing out
of it must necessarially be true. if it fails
all fails. That this system consists in
administering infinitisimal dose
of medicine, or what amounts to nothing
has existed for a long time. been in-
dustriously circulated and much
believed. But those who have taken the
trouble to investigate this theory can see
at once the great advantage derived
from small doses, it is not our object
to find the action of the drug but to
excite the reaction of the vital principle
and thus enable it to overcome the light
primary effect of the medicine and the
disease, as applying cord to the hands
to produce warmth. If a patient is

attacked with nausea and sick
stomach we give him a remedy, that
would produce a similar state in
a healthy subject - an emetic, but would
it be prudent to administer a large
dose, would it not rather aggravate it,
or will a person with high fever bear
large doses of stimulants. The active
power of Medicine is greatly increased
by the homoepathic method of prepar-
ation. We take one grain of medicine
and mix it with a hundred grains of
sugar of milk and triturate to great
fineness. And we continue to triturate
a portion of this with another quantity
of sugar as often as we deem proper.
dividing and sub-dividing its particles
until we increase it from a quarter of an
inch to many feet, and does it not fol-
low that a substance that can come
in contact with a large surface of

diseased tissue, will act quicker and more energetic than one that has to be attenuated in the system before it can operate. So that the allopath who gives his grain, gives a much smaller dose than the homopathic that gives his quater or sixteenth. so the generally find it necessary to reduce it much below those fractions. But we are not restricted in the dose, but at liberty. yea in duty bound to observe for ourselves and to prescribe such doses as we find necessary to produce the desired effect.

We are toed to select that drug which will produce in the healthy subject the totality of the symptoms as presented by the disease. The great beauty of this theory is the scientific principles involved in the stability of its Materia Medica, while in that of the old school nothing is settled as regards the action of the drug

upon the healthy subject and from this has arisen the many absurd and ridiculous methods of treating disease. What one has found useful in one malady, others with equal assurance condemn as injurious and hurtful to the patient.

And we may ask, why is this in a system that has existed for more than two thousand years, and is almost as fatal to-day as at the beginning.

If a new disease appears they are compleatly at sea, in regard to the way it must be treated, and consequently many valuable lives are lost from pure ignorance. We may judge that the whole secret of their misfortunes lie in their experiments upon unhealthy subjects, and combining a number of remedies to-gether, and when taken form a chemical compound, and ruches the Doctors or patients can tell which remedy produced

the symptoms or whether it be a natural symptom of the malady itself, brought out by the excessive action of the medicine. It is this that floods the medical world with such a variety of Allopathic books on the different forms of disease in various sections of the country. If the principles of homoeopathy are so obvious and so well established why is it that the medical profession have not adopted it. The dread of going into a new train of laborious investigation, the pride of learning and unwillingness to acknowledge their error and a disposition to cling to old and established doctrines. The history of discoveries and improvements in science in every age, including our own, is a history of opposition. opposition from the profoundly learned. Who oppose it and upon what ground. Those who have

not rendered themselves competent judges of its merits by a thorough practical examination and wholly upon theoretical grounds. There does not exist a single instance of faithful examination of its principles and practice resulting in its rejections. and those who do reject it are paying unwitted homage to it every day while they are vaccinating which is purely homoepathic If small-pox can be prevented by any other than a homoepathic remedy let them inoculate their patients with the itch or give them a rheumatism, and not confine themselves to the only disease that closely resemble it and is therefore homoepathic. I think it but just to ask of those who condemn our system, either to cease to avail themselves of our great principles in their daily practice, or cease to denounce us.

Let us refer to some of the advantages of this theory and practice over that of the first school. it is not necessary to discourse upon the greater ease and pleasure with which sugar may be administered to children, than a solution of Quinine. Our Experiments are made in advance upon the healthy subject, and the cure of the sick is not delayed and life endangered by experiments and guessing at the bedside.

When a new disease presents itself and the totality of its symptoms are known, we select that article whose known effects correspond to the group of symptoms which characterize the disease, nor do we reduce the strength of our subject by drastic purgatives, blood-letting or nauseating remedies which require months to get rid of. nor do we produce artificial or medicinal

disease. Our medicines are never given for their primary effects, but to provoke the vital power to react and overcome the slight effect of the medicine and disease at the same time, or in other words to excite nature to do her own work. This reactive power the only creative power in nature they place no dependance upon and lose sight of all together, while it is making strenous and perpetual effort to counteract and overcome every dose of medicine they give.

A fourth advantage of this system arises from its being better and more definate in the treatment of disease from the specific character of its remedies In all cases of disease giving the very remedy that is capable of producing the same disease with the same symptoms, these remedies

are in all cases of the character of specifics
The next great advantage of Homoepathy
is, that it is the only direct curative method
of treating disease. All remedies given
upon this principle act directly and
specifically upon the diseased organ.
But the old school creates a new disease
to remove the orginal malady, nature
cures one disease by institute another,
but never fails to act according to her
own law, similia similibus curantur.
She never cures by instituting one of an
opposite but of a similar character.
She cannot cure small pox by rheuma-
tism which is of a different character
but does by cow pox which is of analogous
character.

The further advantage derived from
Homeopathy is the minute and accurate
knowledge they possess of the medicines
employed, as contrasted with the meagre

knowledge of the Allopathic school. They are ignorant and all their sources of information, unless they resort to Homoepathy, do not furnish them with the means of ascertaining the properties of any one of the remedies they employ. The properties of medicine consist in the powers they possess of producing changes of sensation of function and of structure in the human organism, and all the properties are not known until all the changes it is capable of effecting are known and the means the Allopaths use to obtain this knowledge is fraught with evil consequences. In contrast with this, Homoepathy has during sixty years of existence a vast more perfect Materia Medica and incomparably better knowledge of the properties of medicine than Allopathy has obtained in two thousand years or can

obtain while the world stands by its present method.

The last advantage of this system, its antidotes its remidies for medicinal disease. In some portion of this department the Allopaths have done themselves credit. They have thoroughly investigated the antidote for a limited number of the most destructive poisons especially the chemical antidotes. What they begun Homoepathists have finished. Hence the superior success that has been conceded to us in the treatment of medicinal diseases which constitute so considerable a portion of the chronic diseases to be treated.

The Homoepathic system requires much laborous and minute study. No amount of learning or judgement or tact can supply its place. We must depend wholly on the choice of our remedies, and upon their known properties.

No judgement however acute, no
learning however profound could possibly
pronounce a priori what these effects
would be. Our only resource is the Materia
Medica, and to acquire a familiar
knowledge of the thousand symptoms
produced by some hundreds of articles
is a work of no small magnitude.

In conclusion, I cannot but ask;
If the Homoeopathic system be what we
think we have shown it to be, and if
other systems be what we have represented,
whether a well informed and conscientious
Homoeopathist can comply with the demand
made of him, to make use of both or all
these systems in his practice. What
sufficient reasons can be assigned
why one who understands what these
systems are, should amalgamate truth
and Error, Science and Empyricism,
certainty and uncertainty, safety and

danger, induction and hypothesis, a
disease curing and a disease creating
system." It is urged by some that they
have not full confidence in Homoeopathy.
Though they believe it to be efficient in
some cases, they are afraid to trust it
in others. As we understand both
systems, and they have a right to choose
for themselves, we ought to yield to their
wishes, as to what practice shall be
followed in particular cases. I freely
admit the premises, that all have a
right to choose their own system
of medical treatment; but I ask if the
physician is under obligations - nay if he
is not absolutely forbidden by correct moral
principles, being made the instrument of
practising, and thus ~~can~~ thriving and perpet-
uating a system of treatment which he
knows to be comparatively inefficient and
productive of great evils and even great

danger to the patient, when he has a system at his command which he knows to be incomparably superior to it in all these respects.

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